

Saml. H. Smith, Jr.

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AND
COLONIAL JOURNAL.

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CONTENTS.

	<i>Page.</i>
Washington and the Abolitionists, -	351
Colonel Galindo's Plan, -	355
African Sketches, -	356
Another colored Colonial Physician, -	360
Legacy, -	360
Letter from Dr. Goheen, -	361
Mississippi Colonization Society, -	367
Twenty-second Annual meeting of the American Col. Society, -	369
Colonization, -	370
Education of two colored youths by a southern planter, -	371
Africa's Luminary, -	372
Contributions, -	249



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WASHINGTON AND THE ABOLITIONISTS.

THE regular readers of this Journal may recollect an article copied into it from the Vermont Chronicle of May 24, 1833,* in which the character of Washington was portrayed according to the polemical principles of the Abolitionists. The portrait so offended the sentiment of affectionate veneration with which every true American regards the memory of that best and greatest of men, that the prominent Abolition editors and agents endeavoured to divert the storm of public indignation from their own heads to the head of Mr. Tracy, the author of the article. The device for this purpose was notable enough. They denied that they had ever applied to Washington by *name* the opprobrious epithets contained in the article, and wished the public to infer that Mr. Tracy had committed forgery in quoting such epithets from their writings. The answer was obvious. Mr. Tracy had never pretended to make such quotations. He referred to passages in Abolition writings, defining or describing the character of a slaveholder, in the most intense terms of reproach; and showed that, as Washington lived and died a slaveholder, he came, by a palpable *sequitur*, within the scope of the denunciation. Such too seems to have been the impression on the public mind. Attempts have been occasionally, but unsuccessfully, made to weaken this impression. In a recent controversy between the editor of the Emancipator and the editor of the New York Observer, the latter places the subject in a point of view which must, we think, seem conclusive to every candid mind. "Shall we acknowledge," he inquires, "that anti-slavery leaders do not maintain that the slaveholder—that every slaveholder—is a thief, a kidnapper, and the like;—that they do not protest against making any exception; that they do not urge the application of their doctrine to every slaveholder who comes among us, insisting on their exclusion from pulpits and communion tables, and denouncing every one who is permitted to preach, as a "Southern man-thief in a Northern pulpit"? All their writings, all their speeches, their whole history would give us the lie.

"Must we say that Washington was not a slaveholder? His "last will and testament," in which he bequeaths freedom to his slaves, after the death of his wife, would convict us of falsehood.

"Shall we say that what is asserted of every man of a certain class, without exception, is not said of each individual of that class? Will that do? If we say that

* Afr. Rep., Vol. 9, p. 118.

all Anti-Slavery editors are liars; that every one of them is a liar; that there cannot be an exception to this rule; that he who makes an exception, is an apologist for lying; do we not thereby say, as plainly as if we called him by name, that Joshua Leavitt is a liar? If such an assertion should bring us into trouble, and we should endeavor to escape from it by saying that we never had brought that charge against Joshua Leavitt *by name*, should we escape the reputation of quibbling? If we should say, for the purpose of exciting people to abolish Presbyterianism in this city, that every Presbyterian minister in New York is a hypocrite, and should urge every man to treat every one of them with whom he comes in contact as a hypocrite; should we not be guilty of describing Dr. Spring, and Dr. McAuley, and Dr. Skinner, as hypocrites? And if their congregations should call us to account for abusing their ministers, could we escape by saying that we had not called their pastors hypocrites *by name*? A man must be in distress for an evasion, who thinks such a one tolerable.

"This is a point of no small practical importance, aside from its bearing on the present case, or we would not spend so many words upon it. We maintain, it is not right,—it is not telling the truth,—to bring an unqualified accusation against a whole class of men,—insisting that it be received as true of them all without exception,—which is not true of every individual of that class *by name*, and which is not allowable for any one to apply to every individual of that class *by name*. The accusation injures each individual, just as much as if he were named. If men are led to regard me as a criminal, what is it to me that the charge was fixed upon me by description and not by name? Or what is it to me that others are included in the same description? And if the charge is not true of me *by name*, the author is not guiltless of slander because he contrived to fasten the charge upon me without using my name; nor is he innocent, because, at the moment, he was only thinking of others, whom the same description includes. These remarks apply to many of the reform excitements that we have had; and an observance of just principles would prevent much of the party asperity with which the churches are now distracted.—Condemning men by classes, irrespective of their individual characters, may be a very convenient, labor-saving process; but it is full of injustice and falsehood.—Those who obstinately use it, must take the consequences."

When the abolition leaders made the awkward attempts to which we have referred, to show that their denunciations of slaveholders in mass were inapplicable to the Father of his country, they were probably unacquainted with a letter from him to Robert Morris, written shortly after the American Revolution, and before the unfortunate owners of slaves had acquired the guaranty of their right of property from the present Constitution of the United States. In that letter, practices similar to those of modern Abolitionists are rebuked in the tone of dignity and mildness which characterized the writer. A knowledge of it on their part would probably have prompted an attack on his memory, just as severe as the American people could be expected to tolerate, though not quite so atrocious as that made by Daniel O'Connell, who respects public opinion in this country as little as he admires the character of Washington. An extract of the letter just referred to, appeared in a former number of this work, vol. 12, p. 48. We now republish the whole of it, from the 9th volume of Mr. Sparks's invaluable edition of the writings of Washington :

MOUNT VERNON, 12 APRIL, 1786.

Dear Sir, I give you the trouble of this letter at the instance of Mr. Dalby of Alexandria, who is called to Philadelphia to attend what he

conceives to be a vexatious lawsuit respecting a slave of his, whom a society of Quakers in the city, formed for such purposes, have attempted to liberate. The merits of this case will no doubt appear upon trial. From Mr. Dalby's statement of the matter, it should seem that this society is not only acting repugnantly to justice, so far as its conduct concerns strangers, but in my opinion impolitically with respect to the State, the city in particular, without being able, except by acts of tyranny and oppression, to accomplish its own ends. He says the conduct of this society is not sanctioned by law. Had the case been otherwise, whatever my opinion of the law might have been, my respect for the policy of the State would on this occasion have appeared in my silence; because against the penalties of promulgated laws one may guard, but there is no avoiding the snares of individuals, or of private societies. If the practice of this society, of which Mr. Dalby speaks, is not discountenanced, none of those, whose *misfortune* it is to have slaves as attendants, will visit the city if they can possibly avoid it; because by so doing they hazard their property, or they must be at the expense (and this will not always succeed) of providing servants of another description.

I hope it will not be conceived from these observations, that it is my wish to hold the unhappy people, who are the subject of this letter, in slavery. I can only say, that there is not a man living, who wishes more sincerely than I do to see a plan adopted for the abolition of it; but there is only one proper and effectual mode by which it can be accomplished, and that is by legislative authority; and this, as far as my suffrage will go, shall never be wanting. But when slaves, who are happy and contented with their present masters, are tampered with and seduced to leave them; when masters are taken unawares by these practices; when a conduct of this kind begets discontent on one side and resentment on the other; and when it happens to fall on a man, whose purse will not measure with that of the society, and he loses his property for want of means to defend it; it is oppression in such a case, and not humanity in any, because it introduces more evils than it can cure.

I will make no apology for writing to you on the subject, for, if Mr. Dalby has not misconceived the matter, an evil exists which requires a remedy; if he has, my intentions have been good, though I may have been too precipitate in this address. Mrs. Washington joins me in every good and kind wish for Mrs. Morris and your family, and I am, &c.*

It appears from the foregoing letter that Washington, though a stern opponent of the Abolitionists of his day, was as decided in his hostility to slavery as an institution. This hostility is further manifested in other passages of his writings.—In a letter to Mr. John F. Mercer, dated September 9, 1786, he says: "I never mean, unless some particular circumstance should compel me to it, to possess another slave by purchase, it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by law."†

The following extract is from a letter to the Marquis de Lafayette, dated 10th May, 1786:

The benevolence of your heart, my dear Marquis, is so conspicuous upon all occasions, that I never wonder at any fresh proofs of it; but

*Sparks' edit. of Washington's writings, Vol. 9, p. 158.

†Sparks' edit. of Washington's writings, Vol. 9, p. 159. n.

your late purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves on it, is a generous and noble proof of your humanity. Would to God a like spirit might diffuse itself generally into the minds of the people of this country. But I despair of seeing it. Some petitions were presented to the Assembly, at its last session, for the abolition of slavery, but they could scarcely obtain a reading.— To set the slaves afloat at once would, I really believe, be productive of much inconvenience and mischief; but by degrees it certainly might and assuredly ought to be effected; and that too by legislative authority.*

In a letter to Sir John Sinclair, dated Philadelphia, 11th December, 1796, General Washington assigns several reasons why the prices of lands in Pennsylvania are higher than in Maryland and Virginia, though the lands are not of superior quality. One of the reasons, is that "there are laws here [i.e. in Pennsylvania] for the gradual abolition of slavery, which neither of the States above mentioned have at present, but which nothing is more certain than that they must have, and at a period not remote."†

In a letter to Charles Pinckney, Governor of South Carolina, dated Philadelphia, 17 March, 1792, Gen. Washington says:

"I must say that I lament the decision of your Legislature upon the question of importing slaves after March, 1793. I was in hopes, that motives of policy as well as other good reasons, supported by the direful effects of slavery, which at this moment are presented, would have operated to produce a total prohibition of the importation of slaves whenever the question came to be agitated in any State, that might be interested in the measure."‡

Extract from Washington's Will, July 9, 1799:

"Upon the decease of my wife, it is my will and desire that all the slaves, whom I hold by my own right, shall receive their freedom. To emancipate them during her life, would, though earnestly wished by me, be attended with such insuperable difficulties, on account of their intermixture by marriage with the dower negroes, as to excite the most painful sensations if not disagreeable consequences to the latter, while both descriptions are in the occupancy of the same proprietor; it not being in my power, under the tenure by which the dower negroes are held, to manumit them. And whereas, among those who will receive freedom according to this devise, there may be some, who, from old age or bodily infirmity, and others who on account of their infancy, will be unable to support themselves, it is my will and desire that all who come under the first and second descriptions shall be comfortably clothed and fed by my heirs, while they live; and that such of the latter description as have no parents living, or, if living, are unable or unwilling to provide for them, shall be bound by the Court until they shall arrive at the age of twenty-five years; and in cases where no record can be produced, whereby their ages can be ascertained, the judgment of the court, upon its own view of the subject, shall be adequate and final. The negroes thus bound, are (by their masters or mistresses) to be taught to read and write, and to be brought up to

*Sparks' edit. of Washington's writings, Vol. 9, p. 163.

†Sparks' edit. of Washington's writings, Vol. 12, p. 326.

‡Sparks' edit. of Washington's writings, Vol. 10, p. 224.

some useful occupation, agreeably to the laws of the Commonwealth of Virginia, providing for the support of orphan and other poor children.— And I do hereby expressly forbid the sale or transportation out of the said Commonwealth, of any slave I may die possessed of, under any pretence whatsoever. And I do, moreover, most positively, and most solemnly enjoin it upon my executors hereafter named, or the survivors of them, to see that this clause respecting slaves, and every part thereof, be rigorously fulfilled at the epoch at which it is directed to take place without evasion, neglect, or delay, after the crops which may then be in the ground are harvested, particularly as it respects the aged and infirm, seeing that a regular and permanent fund be established for their support as long as there are subjects requiring it, not trusting to the uncertain provision to be made by individuals.”*

*Sparks' edit. of Washington's writings, Vol. 1, p. 569, 570.

COLONEL GALINDO'S PLAN.

In our 11th volume, p. 232, some account was given of Col. Juan Galindo's plan of colonizing 5000 free colored emigrants on a tract of land belonging to him, and situated in the Central American State of Guatemala, bordering on the western boundary of the British settlement in the bay of Honduras. His offer to emigrants was to assign to each of them in full property twenty acres of land; to invest them immediately on their arrival with all the rights of free citizens; and to exempt them from taxes for the first seven years, and from military duty always. Col. Galindo was informed that the American Colonization Society had no constitutional power to participate in his enterprise. Though entertaining the decided opinion that colonization in Africa was on many accounts the proper destination of colored emigrants from the United States, we gave publicity to Col. Galindo's plan, as one contemplating a melioration of their condition. For this reason also we now publish, a letter from that gentleman on the same subject to a friend in this country.

SAN SALVADOR, 24 March, 1838.

MY DEAR SIR: I have been anxiously waiting communications from you relative to my plan of colonization first announced to the world in the "African Repository and Colonial Journal" for August, 1835. I can always have the advantage of hearing from you through Messrs. Sheil & Carmichael, Belize, Honduras. I have been so engaged since my return home from Europe as to have had little leisure to exert myself with respect to the colonizing my lands in Verapas, notwithstanding the project continues to be nearest my heart.

Your powerful and enlightened confederacy, in the lapse of time, will naturally extend over the whole North American continent from the isthmus of Tehuantepec to the Arctic ocean, and West to East, from the Pacific to the Atlantic. I also calculate upon the full development of Central America to her natural boundaries, i. e., from the narrowest part of the isthmus of Tehuantepec to the narrowest part of the isthmus of Panama. The West India Islands will doubtless fall into independent communities of blacks. Though the climate of our interior be delight-

fully temperate, our sea-coasts can only be advantageously inhabited by the African race. With respect to myself I fully repeat and guarantee my offer, published in the before mentioned African Repository, granting 20 acres to each individual of the colored race who may settle permanently on my property. Emigrants from New Orleans had better belanded at Campeachy, and those from North Carolina and the adjoining Atlantic States, at Belize, on the Western shores of the bay of Honduras. To my property (the Banda Espanola in Verapas) the journey is easy from either port, and each is but a few days sail from the United States. Should this plan be embraced on a large scale in the United States, the whole of your African race could be located in Verapas, as the department contains at this day fourteen millions of acres of waste lands of the greatest fertility, besides they might extend farther into the interior of Guatemala.

On my part I offer the land as I have stated, and expect your philanthropists to provide for the expenses of the vyage and comfortable settlement of the immigrants.

Your ever sincere friend,

JUAN GALINDO.

AFRICAN SKETCHES.

No. V.

Missions in Liberia.—The first mission established in Liberia, after the occupation of Cape Messurado by the settlement of Monrovia, was the Swiss Mission, consisting of five persons, viz: the Rev. T. C. S. Handz, T. F. Sessing, C. G. Hezele, H. H. Wolf, and S. A. Kissling, sent out by the Rev. Dr. Blumhardt, the venerable president of the Basle Missionary Society. All of these missionaries showed an early attachment for Liberia, and Africa, with a devotion that ought never to be forgotten. They arrived in the Colony in the year 1827, and commenced their labors by teaching a considerable number of young men, and such natives as they could find in the settlement. They do not appear to have succeeded in opening a station among the natives themselves. After remaining some years in the Colony, undergoing sufferings and privations incident to the state of the Colony at that early period, one of their number died, and another, from the effects of a *coup de soleil*, was obliged to return to Europe. The mission was transferred to Sierra Leone. Yet the beneficial influence of their labors is still felt in the Colony. The young men who had the advantage of their teaching, are among the most intelligent, honorable, enterprising citizens there. It is gratifying to know that they speak in the most grateful and affectionate terms of the benefits they derived from the assistance of these amiable men. The Rev. Mr. Sessing in one of his letters, written with some expectation of being obliged to give up the mission, writes as follows: "To the natives the door is not yet opened, and many obstacles are in the way, which must first be removed. And to work among the Colonists, we never had a calling, nor did we receive any authority, without which you can do little." This is the more to be regretted, as

the Colonists regarded their talents and piety with confidence and affection. Their labors and sufferings have not, however, gone unblest.

There are at present four missions in Liberia, the Methodist Episcopal, the Baptist, Presbyterian, and the Protestant Episcopal, missions from the United States.

Methodist Mission.—The commencement of the Methodist Episcopal Mission has been consecrated by the labors and death of the ardent, devoted Cox. Since then, it has gone on, steadily increasing in strength and importance, under the superintendence and untiring zeal of the Rev. Mr. Seys. The greater number of the Colonists are of that denomination, and its influence among the natives has been considerable, although, as yet, no station has been placed for the separate and exclusive use of the natives.

It appears from Mr. Seys's report for the year 1837, that there are 578 members of the M. E. Church in Liberia. Seven day-schools with 221 pupils, and six Sabbath schools with 303 pupils. So far to all these children a tolerably good elementary education is secured.—The necessity of an institution to teach the higher branches to young men and females, so as to equip them thoroughly to become teachers and enlightened preachers, is urgently stated by Mr. Seys. About 20 native children, living in pious families, have, Mr. Seys thinks, been converted. The number may be expected to increase, in proportion as religion becomes, among the Colonists, more a matter of practice, and less a mere emotion of the mind. For further details I would beg to refer to the Report itself.

Baptist Mission.—The principal station of the Baptist mission is at Edina, in the Colony of Bassa Cove. It was commenced by the Rev. Messrs. Mylne and Crocker, nearly three years ago. They have devoted themselves to its advancement with untiring assiduity. The School in the Mission station at Edina, is for native boys chiefly, although a limited number of Colonists are admitted. It has hitherto been conducted chiefly by Mr. Mylne, assisted by Mr. Day, a very worthy Colonist and Baptist preacher. Mr. M. remained most of the time at Edina, while Mr. Crocker took up his residence among the natives about 30 miles up the N. branch of the St. John's river, in order to acquire a more correct knowledge of the language and habits of the Bassa tribe. In the former he has succeeded very satisfactorily, although he found it a work of no small philological difficulty to reduce it to any sort of system. Their last Report states that the number of native boys were small, owing to the scarcity of rice to be obtained for their support; being 11 in number, with 12 of the Colonists. "They are taught reading, writing, arithmetic, grammar, and geography. The progress of the natives thus far has been quite gratifying." To this I can gladly testify, having frequently admired their progress in writing and arithmetic. They read in Bassa and English very fluently, and could write in either with equal ease. Important results may be expected to flow from Mr. Crocker's labors. He and his colleague have gained the esteem and affection of both natives and Colonists.

The Baptist Church does not number so many members as the Methodist. The piety and intelligence of its members are equal to that of the other. It is to be hoped that they will both go on, merging all sectarian feelings, in the studied effort to avoid doctrinal discussion,

and preach alone the great truths of the Gospel in which all agree. The baptisms of converts, which frequently take place in the quiet waters of the Messurado and St. John's rivers, are among the most interesting spectacles I have seen there. It is gratifying to reflect that this Christian ceremony is now performed, amid the singing of hymns, and inquiring natives, on spots where, not long ago, slaves were shipped off in great numbers. This fact cannot fail to excite the gladness of all who love Christianity and freedom.

Presbyterian Mission.—This mission has been established for some years. Many of its Missionaries are buried at Monrovia, painful evidences of its devotion to the cause. It has, at present, no Missionary at Monrovia. The Rev. Mr. Titler is entrusted with a station at a native town called Boblee, selected by the Rev. Mr. Pinney, about 30 miles up the N. branch of the St. John's river. Nothing of any consequence has been yet accomplished. It will, however, prepare the natives for future action. The principal station is at Cape Palmas, conducted by Rev. Mr. Wilson. He and Mrs. W. have labored assiduously, and with much success. Though their plans have, of late, been much retarded and contracted for want of funds, and further missionary assistance, this cannot be the case long. The lamented and early death of the Rev. Mr. White, was clearly the consequence of imprudent zeal, an opinion in which Dr. Savage and the Surgeon of the United States' sloop of war Dolphin, who saw him, both agree. We find Spanish and French slavers living for years on the coast, braving all for money. Is he who seeks to lay up treasures in heaven, afraid of losing life in the cause of duty? Assuredly if Missionaries have fallen in greater numbers, it can only be that the "children of this world are wiser in their generation than the children of light."

Mr. and Mrs. W. have succeeded in teaching a large number of both native boys and girls, the latter amounting to 12 or 15 in number. In other parts of the coast, the natives do not readily yield the girls for instruction. Mr. W's success in this is a strong evidence that he possesses the confidence of the natives. Much, no doubt, is owing to the kind, conciliating manner of Mrs. W. The sacrifices and zeal of this lady in the cause, afford a beautiful example of Christian excellence and principle. Let not those ladies who are living in ease and affluence at home, forget the cause, which, by so many similar examples, has added so much dignity to the female character. Mr. Wilson has succeeded in reducing the Greybo language to a written form, using it in his schools, and hymns in his religious exercises with the natives. His suggestion to form a mission up the Niger, it is to be hoped, will not be overlooked.

Protestant Episcopal Mission.—This mission was commenced about two years and a half ago, at Cape Palmas, by Dr. Savage, who went out as pioneer. Fifteen acres, of what was then a part of the woody wilderness, has been cleared and kept under good cultivation by the mission family and school. The mission dwellings occupy a very beautiful mount, about 100 feet high in the centre of the grounds. The whole being enclosed and planted with tropical fruit trees and plants. The mount has received the name of "Vaughan," after the Secretary of the P. E. Board of Foreign Missions, and is at the distance of three miles from the Cape.

There are at present connected with this mission three missionaries and three assistants, together with the lady of one of the missionaries, besides three colored assistants.

The number received into the native schools is limited to twenty-five, deeming it wiser to instruct a few thoroughly, rather than run the risk of acting imperfectly on many. Agriculture is made a prominent point in the course of instruction. Religious services are held alternately on the Mission premises, and in a school house, halfway between Mount Vaughan and the Cape, for the benefit of the Colonists. The chief aim of this Mission is to act directly and exclusively on the native population, by which its influence will be more permanently and firmly based, than dividing the efforts indefinitely among Colonists and natives. The wisdom of this arrangement has been already made apparent by its obvious effects on the natives. It has gained their confidence, leading them to view the missionaries as identified with their own interests alone. A native chief assured Dr. Savage that in the event of any quarrel arising between his people and the Colony, it would not affect the missionaries dwelling among them. Dr. S. also informed me that the natives, although in the habit of stealing from the Colonists, did not disturb the missionary property, even though exposed. The influence which has already produced this restraining effect on such a powerful propensity, and the feeling of gratefulness from which it must have arisen, cannot fail to accomplish great and unexpected changes in their whole habits.

Preaching and Sabbath school instruction have been commenced in a native village, three miles distant, under circumstances of great encouragement; so much so, that its inhabitants have, of their own accord, proposed to erect a "God palaver house." Another station has also been opened at a native town, called Deh-neh, forty miles up the Cavally river; the chief of which has proposed and promised to supply all the necessary timber for building a mission house, and the requisite native laborers.

It is the design of this mission to penetrate into the interior, as rapidly as circumstances will permit. And by extending stations forward, the influence of which will gradually prepare the tribes beyond to desire and welcome such efforts among themselves. There is, besides, every probability that a spot will be reached, which, from its high elevation, and absence from local causes of disease, will prove a healthful resort for those missionaries whose energies may be exhausted by their labors in less favorable situations.

A number of native boys under tuition have made such good progress, as to be able to read any where in the Bible, and write well. They appear to be susceptible of religious impressions, and Dr. Savage thinks that they possess a native capacity for mental exertion and improvement not inferior to the whites. From my own experience they have proved themselves certainly equal to that of the Colonists.*

* In the facts of the above account of the Protestant Episcopal Mission, I am indebted to Dr. Savage, by whom this mission has been so successfully founded. His being also a physician, has been of signal service to the cause, and as he and his colleagues are all graduates of Collegiate institutions, they intend, and it is much to be hoped they will succeed, in throwing much light on the natural resources of the interesting field that has been so favorably opened to their labors.

There is no country whose condition and relation to the civilized world, has a stronger claim on the sympathy and benevolence of Christians, than Africa. For purposes known only to Him "whose ways are not as our ways," her children have been slaves for ages to the most civilized nations. The increasing light of religion, and more correct views of a moral duty, point out in language not to be misinterpreted, the obligations resting on those who have been enriched by her sufferings, nor can any enlightened mind, by the most ingenious sophistry, allay the voice of conscience and reason, which tells how that obligation ought to be repaid. Nations which have been the instruments of her continued degradation, can only avert the consequences necessarily resulting from such flagrant violations of God's moral laws, by becoming instrumental in her spiritual regeneration. It is not enough that they endeavor to restore her stolen children to the dignity of freemen, on the soil of their first subjection. It is not enough even should they abolish the horrors of the slave trade. Africa and her degraded millions, must not be forgotten. That "Ethiopia shall yet stretch forth her hands unto God" in the light and joy of Christian redemption, is as true as that Jerusalem hath fallen, and Israel is a wanderer over the earth. But that very assurance ought to strengthen our hands and redouble our efforts, in her behalf. "Europe," says Burkhardt the African traveller, "will have done but little for the blacks if the abolition of the Atlantic slave trade, which is trifling, compared with the slavery of the interior, is not followed up by some wise and grand plan, tending to the civilization of the Continent." Colonization and Missions are fully adequate to effect this object, but both are on a small scale compared to the importance of the object, and the amount of means at the disposal of Christian nations. The success already obtained in Colonization and Missions, is abundantly sufficient for encouragement and perseverance. The great obstacles to African civilization are two, 1st. the internal and external slave trade; 2d. the superstitions of the natives. Christian Colonies will arrest the one, and the Gospel cannot fail to remove the other.

R. McD.

ANOTHER COLORED COLONIAL PHYSICIAN.—A very promising young man, named SAMUEL F. M'GILL, (son of the Rev. George M'Gill, who some years ago filled the office of Vice-Agent of the Colony,) has for nearly three years past been a Student of Medicine at Dartmouth College, Massachusetts, where he received a diploma of M. D., took passage, for Liberia, in the brig Oberon, which sailed from Baltimore the 23d ult. On his arrival in the Colony, he says his father intends to send another of his sons to be educated at the same seminary of learning. In this way a class of colored men will be raised by degrees in the Colony, capable of managing all their concerns without the aid of white men.

The Oberon is chartered by the Maryland State Colonization Society, and also takes out Dr. McDowell, and fifty emigrants, about thirty of whom are liberated slaves, equipped for this expedition by their former owners.

LETTER FROM DR. GOHEEN.

The March number of our journal for the present year contained a letter on the condition of Liberia, from Dr. S. M. E. Goheen, the intelligent and successful physician to the African Mission under the care of the Methodist Episcopal church. We have now the gratification of presenting to our readers another communication from the pen of the same gentleman. It is addressed to Dr. David M. Reese, of New York, and deserves the especial attention of the opponents of the American Colonization Society, as well as of its friends. It fixes the seal of condemnation on a host of misrepresentations, and is pregnant with encouragement to all who feel interested in the fortunes of our infant settlements on the coast of Western Africa.

MONROVIA, WEST AFRICA, August 8, 1838.

The announcement of a vessel about to sail from this port to the U. States is hailed by us all as the signal to commence and wear pens to the pith, in giving to our friends at home the nineteenth edition of the old stereotyped form, "the flourishing condition of Liberia," and what seem to be the oft-repeated versions of the same truths. This can only be accounted for by the fact that we see and hear so little of the doings of the great world, that we become inflated with the idea that the orbit which we circumscribe is the world. Happy for mankind if they all enjoyed the domestic peace and quiet that are experienced in our community's circle; happy indeed if the world was possessed of the industry and contentment which here pervade every breast, and are seen to beam forth in the cheerful countenances of the free citizens of Liberia.—Our growing republic is not convulsed by the factions of deep and designing political demagogues; nor are our agricultural and commercial operations paralyzed by "the removal of deposits," or the "suspension of specie payments." Our circulating medium, gold, silver, and ivory, floats freely throughout the land, and we have a sufficiency of each, *without discount*. So much for the "home of the oppressed" not having been located in the suburbs of, or next neighbor to, the American States.

It is a source of great pleasure to me to be able to inform you that all the colonies are in a prosperous condition. The vigorous exertions and anxious devotedness which characterize the efforts of the citizens to elevate and establish themselves permanently in the possession of privileges, moral and political, almost amount to enthusiasm.

The people are industrious and persevering in their attempts to gain a comfortable livelihood, temperate and economical in their habits, and appear to be really enjoying life.

It is a mistaken idea that among the colonists there are contentious and dissatisfied spirits who long "for the flesh-pots of Egypt," and desire to turn back and enjoy "the proud man's contumely" in America. No, no; there are here no restless persons, nor any who would give up their possessions in Africa for any station, no matter however elevated, in the country where they cannot have equal rights, but must ever be looked upon as the dark and degraded sons of Ham. Many to whom I have put the question—Would you prefer to return to America, and live bondmen as you have been? have replied in substance, No, sir; we would rather remain *here*, possessed of half the privileges and happiness we *now* have than go back and be *reported* free men in any of the States.

I have inquired diligently, and I have yet the first man to find who would leave Liberia for a residence in America on any terms.

This account you will find fully corroborated in the numerous letters written by the colonists, and sent to their afflicted brethren throughout the Union. I am aware that it is not credited by some; but if men are not themselves the best judges of their own enjoyments and feelings, and are not to be believed when they thus publicly testify of the blessings and comforts which they possess, I ask, what portion of the community is it that is better qualified to decide? An enlightened and intelligent public will hear and believe, when the different papers and periodicals are daily teeming with the very conclusive letters from the citizens here, describing their happy condition, returning thanks to a generous and benevolent people for having placed them in this country, and praying and beseeching their fellows to come and enjoy with them the sweets of freedom in its broadest acceptation. But if there are any whose perceptive faculties are so very opaque as not to permit them to see and understand how these things can be, there are only such who, *believing*, would stamp the fact with uncertainty.

The colonization scheme is one of the noblest benevolent institutions now in operation. It contemplates the entire annihilation of slavery in America and the Christianizing of Africa. It is an institution that engages the energies and united efforts of the patriot, the philanthropist and divine; it is no other than giving liberty to the captive, and salvation to the heathen.

It is utterly impossible for you to form a correct estimate of the good that has resulted from the means thus far expended, unless you were here to observe with your own eyes the changes wrought. The man who was a slave in America is here a free citizen; the plebeian and servant there, the lord of the soil here; there the degraded child of affliction, here the claimant and occupant of the highest office in the gift of a free people. Here there are colonists of all professions and trades; governors, divines, lawyers, physicians and mechanics. Here are those who possess wealth and live at ease: here the inhabitants enjoy all the comforts and luxuries of a soil the most fertile, well watered, and best timbered that I have ever seen. And here permit me to ask, why do you colonization folks, in every address that you make, speak of the burning sands and barren shores of Africa? Because, in the vast continent of Africa, the Zahara desert is found? Where is the continent that has no desert? Is there not a great desert within the territory of the U. States? England and other European nations, get all their ship-building and other timber from Africa. The coast from Senegambia, southward, presents an almost impregnable forest, which contains a much greater variety of trees than you have in the States, and also a sufficiency to supply the world for centuries. But to return. There is here every possible inducement to prompt and stimulate the emigrant to action; a rich soil, a great variety of vegetables, and a ready market. The authorities of this town have recently established a daily market, which overflows with the products of the country. The comforts possessed by the farmers, mechanics, and merchants, far surpass the opinion that you would form of them, unless you could be present, to be received into houses as splendidly furnished and well provided with all the luxuries that are usually found in possession of citizens of refined and populous towns.

The moral and religious state of Society is very good; this is emphatically a church-going community. In this town we have a "moral friendship society," a "union sisters of charity society," a "female benevolent society," a "missionary society," a flourishing "temperance society," and to the above list we have recently added a "Liberia Lyceum." The Lyceum is well attended, and promises to bestow much lasting good upon the citizens.

From the above facts it is evident that your cause is a good one, and has been blessed and prospered by Heaven's hand; it has found favor in the sight of God and man; it is fraught with considerations the most ennobling; it demands from every well-wisher of the human family his suffrage, and appeals directly for assistance to all Christian believers in the coming millennium.

Will the time not shortly arrive when you can successfully petition the Congress of the United States for an American vessel to be sent here, that the slave trade may be effectually broken up along the coast of Liberia? Such a force is greatly needed to protect the Liberia coast trade, and to put a speedy check to the invasions of the slaver. The community here is too young and weak to put down the evil, and being so, for want of sufficient aid, is obliged to regard with seeming indifference the numerous Baltimore clippers and other vessels that are frequently seen on our borders, and known to be slave ships. Any indignities offered to the slaver and his vessels would be revenged upon our colonial traders, perhaps to the total destruction of all the trading schooners, which would at once entirely destroy the trafficking carried on by our small craft—cut off the communication, by sea, with the seaboard settlements, and thus stop one of the principal sources of wealth to the colony.

As I am not *personally* engaged in any department of the colonization cause, but only an observer in a part of its wide field of operations, permit me to take the liberty of making a few suggestions that have occurred to me. As the society's object can only be accomplished by efficient men, and at a considerable expenditure of means, it should be careful to send in all cases, emigrants who can appreciate the privileges and advantages here offered to them. They should, if possible (for several years to come,) be men of intelligence and personal property, and in every instance, those of industrious and temperate habits. Individuals who will not work at home should not be sent here to be a charge on the Public.

It is vitally important to the growth of the colonies that attention be given to these particulars. Send men of intelligence, industrious men, healthy and wealthy men, and you need have no fears about the final success of your undertaking. Ten persons combining in themselves these qualifications are worth more to the colony than one hundred who scarcely "know their right hand from the left." I urge these matters because when they land here they are their own masters, and if they lack ambition, they suffer themselves to become a public charge in a few months.

Again, the different benevolent societies, whether colonization, missionary, or educational, all being supported by the gratuitous donations of the people, should require that *all* their officers give to the public, through their several Boards of Managers, an account of their respective societies. This, I think, would have a salutary effect in several ways.

The agents and officers sent here by the different societies should be men who would stamp indelibly upon this embryo nation a character for temperance and morality, and be the first to lead it upward to high attainments in the arts, sciences, and all that pertains to advancing the people, and preparing them for an exalted station among the nations of the earth.

Since my residence in Africa, my eyes have been compelled to view things differently to what they did in America. Having been educated in a non-slaveholding State, I was daily taught to look upon the man who held slaves as a monster scarcely human, and at all times to regard those engaged in or holding slaves as participating in crimes of the deepest dye; and notwithstanding I have resided in one, and travelled in several slave States, and *never* beheld the shade of a shadow of an attempt at the cruelties said to be practised (daily) upon the slaves, yet it was impossible for me to overcome early prejudices, or to believe any thing else than that slavery as there practised, was the greatest evil in the States, or in the world, which I *now* very much doubt. That slavery, as it exists in some parts of the universe, is an evil unparalleled by any other, is most true; but that it is burdened in the United States with all the cruelties and barbarities that the race is subject to, is very far from the fact.

Slavery in the United States, in its worst form, and under the lash, is not as bad as slavery in Africa in its mildest form. It is a well-known truth that in Western Africa nine-tenths of the whole population are in a state of slavery. The females are all sold at an early age, to be, when they grow up, wives or *beasts of burden*, as their proprietors may require. If the majority here were not slaves, how would they ever get into the foreign slave-dealers' hands? Where do the Portuguese and Americo-Spaniards get their cargoes of slaves? By plundering and ravishing the country? No. By seizing and tearing them from their habitations along the coast? No. Nor yet by hunting them from place to place with dogs, but they are obtained from the kings of the country, who send and bring them from the far interior in droves, and sell them as cattle to the highest bidder. They are sent in hundreds from the interior to the "slave factories," and sold for tobacco, powder, guns, cloth, and whiskey.—Our coast is thickly settled by natives, who dwell secure from molestation by the slavers; they are not stolen and gathered promiscuously by every and any means; nor are they deprived of their liberty when they are forced to leave these shores—they only change masters. Slaves they are, and such they have been to the most savage rulers, who inflict upon them the severest punishments, and feel free to kill, to eat, or to throw them alive upon the funeral pile, at pleasure. Slavery in the States, though an evil, cannot possibly be as great a one as it is here. There thousands hear the word of God, and become soundly converted to the Christian faith; here, hitherto, they have had no such opportunities, and it appears evident that God is about to overrule, through the instrumentality of the Colonization Society, this, as he did Joseph's slavery in Egypt, and thereby bring about a great and lasting blessing to this whole country. I have heard men* who have been taken from this

*Several of these individuals are now preaching the Gospel to the Heathen and others.

country in slave ships, and returned by the Colonization Society, bless God that ever they were bought by the slaver and carried to the States, where they heard the gospel preached, and had their dark understandings illuminated by Divine grace.

Gentlemen in America may say the cruel atrocities heaped upon the colored man in the South are not paralleled in any country; but if they will only come abroad and suffer themselves to fall into the hands of a native king, or even a "headman," they will experience to their sorrow punishments equally unheard of, nay, in a thousand degrees more painful than any of the "torturing inventions of the southern planters."—Colored men may also talk of the wrongs which they sustain, of the privations they endure, and of the inferior ranks they are compelled to fill in society, and point the listener to the degraded station that they occupy in the public mind in consequence of some of their brethren being slaves in the South, when, if it had not been for that "same hell-deserving practice," they themselves would *now* (if in existence at all) be prowling *these* African forests, with the thousands of untaught heathens who inhabit them, as naked as when the light first dawned upon them. They would be here bondmen, the slaves of slaves, used as beasts of burden, and at all times liable to decapitation; they would be without any knowledge of a God or a hereafter, and suffering all the barbarities of *savage* invention. I say without any knowledge of a God or a hereafter, because I have seen them examined before the courts of justice by an interpreter, and they say their "gree grees" are only of service during life, that "when they die they die," and that no part of them continues to live—they laugh to scorn the idea. They say they know nothing about what becomes of them after death, that if they do wrong their gree grees will kill them, and that "they all die, and all rot and that be the end." Such are the privileges and enjoyments from which they are *torn*, when sold to slavers, and forced to leave "their happy homes and peaceful country" for a life of slavery with Christian privileges, in another hemisphere.

I do not wish to be understood as advocating slavery. I am firmly set in opposition to it; but, as a Christian man, who desires to see his fellow-man in the most comfortable condition, and enjoying Christian liberty and Gospel privileges, I do say, that if the colonization cause is to go down, and not to be further prosecuted—if the colored men in the United States are not to be established here in colonies to assist the Christian missionary in his efforts to bring this people to the knowledge of truth; then slavery in America is a glorious blessing to Africa, and the means overruled by Providence to lead some few of the perishing millions of this land from darkness to light—from idolatry to the true and living God.

This assertion is conscientiously made, because I believe it impossible for the missionary ever to succeed in winning these tribes to the Christian faith unless aided by colonies of the free people of color.

Here is the country where slavery with all its legitimate and concomitant horrors exists. Africa is the mother that clings to it as her only, her dearest offspring: here is the land for the "Friend of Man" to commence operations, and the believer in "equal rights" and the "Liberator" to begin their work of charity. And here is the country so deeply dyed in the sin and blood of slavery as to require all the abolitionists and co-

lonizationists, and their united means and labors for centuries, in clearing its skirts and removing the foul stains that make her the prize-money of other nations.

The members of a certain society in the United States, who are much opposed to the Colonization Society and equally so to the giving of their means for benevolent purposes, and also to the dealing in human flesh and blood, but who are *very anxious that the native African should be taught*, if they were here, (of which there is no likelihood,) would find their way to usefulness completely closed up; for, in order to be *permitted* to teach females, your missionaries are under the necessity of purchasing them when children, and paying for them as we pay for other animals.

But, sir, I have filled my sheet with matter foreign to what I intended when I commenced. My object in writing to you was to give you a short history of my course of practice since here, and the result; but my letter is now nearly completed, and I have only room to say that my mind concerning the climate of Africa, and particularly this *notorious* Cape, is the same now that it was years before I set foot upon it; I have had no reasons nor just grounds for changing my opinion in any one respect. The diseases in this climate are very manageable, provided the practitioner does not *manufacture* them. The fevers are positively of a simple grade, and, as I said above, if not *tortured* into complexed forms are easily subdued.

It is better than a year since my arrival here; in that time I have fully acclimated white men and white women, young and old, married and single, and there is not now a diseased or implicated organ in any of them. I do not wish to be understood as saying that the influences of this climate are not dangerous—not at all; I only say that judicious persons, with proper attention and care, may completely rise above them all. Your missionaries are all in good health; those sent out by the ship *Emperor* have not had fever enough at any time to require regular attention, nor *any* for several months.

Among the colonists I have been practising daily, since a short time after my arrival; and to the present I have lost only two patients (children,) who were regularly mine.

My own case is still a rare one. I have been up rivers day and night, out in the woods, and in almost every degree and variety of exposure, and have had no fever for four or five months, and then only a touch of a half day's duration.

Three dollars would purchase at any drug store the full amount of all the medicines that I have taken since my residence in the colony.

LEGACY.—The Treasurer of the American Colonization Society acknowledges the receipt of a Legacy of two hundred dollars, bequeathed to that Society by the late Miss MARY PLATT, of Fishkill, in Dutchess county, New York, from her executors, Messrs. Jeremiah and Daniel W. Platt, through the medium of G. Sherwood, Esq. of the Merchants' Exchange Bank, New York.

COLONIZATION MEETINGS.

[From *New Orleans Observer*, November 20.]

MISSISSIPPI COLONIZATION SOCIETY.—We had the happiness on the evening of the 26th of the last month, to attend a meeting of the friends of this society, holden in the Presbyterian Church at Vicksburg. At an early hour the house was filled by an expectant and most respectable audience. Soon after our arrival the meeting was organized by calling W. F. Markham, Esq., to the chair, and appointing Richards Barnet, Esq., Secretary. Not having received the paper in which the proceedings were published, nor having received a copy of the resolutions adopted, we shall be compelled to give our statements from memory, and a very few imperfect notes made at the meeting.

As soon as the Secretary had taken his seat, prayer was offered by Rev. A. R. Banks of Spring Hill, Arkansas. The chairman then called upon the Rev. R. S. Finley, the agent of the society, to state the objects of the meeting. Upon this call Mr. F. rose and remarked, that the call upon the citizens to attend this meeting had been made in order to present to their consideration the character, situation, prospects and claims of the Mississippi Colonization Society. He proceeded in a brief and simple manner to state the origin, aims, progress, success, and prospects of the Society. Whatever might be the opinions or feelings of individuals in relation to other associations, no doubt could exist in any judicious mind, but that the founders and patrons of this Society were acting for the interest and well-being of the South generally, as well as for the best good of this State in particular. Of this the character of the individuals composing its executive committee, their well-known wisdom and prudence, their stations and interest in the community, and their wealth in slaves as well as other property, gives the most indubitable proof. So far then as the foundation and origin of the Society, and the character of its directors and patrons are concerned, the public have the very best grounds of confidence in its objects, and the manner in which they are to be achieved.

The object, for it has but one, said the speaker, is simply "to colonize with their own consent, upon the coast of Africa, the free people of color of this State." This was the object of its founders in their first action on the subject; for this purpose they prosecuted the scheme till a Society was organized, and this object still guides their counsels, and marks out their course of action.

Subsidiary to, and connected with this one great object, other and incidental advantages are seen and appreciated, and will exercise a due share of influence upon the minds of the benevolent friends of Colonization. They see, and rejoice in the fact, that by success in their great and worthy enterprise, the whole western coast of Africa will soon be dotted with prosperous, civilized, and christian communities, where perennial ignorance and barbarism have so long reigned. They see with joy the opening prospect, that through these colonies the missionaries of the cross will find access to the vast and as yet little known interior of Africa, and carrying with them the moral sun of the universe, the word of God, and accompanied by the Holy Spirit, will regenerate the wild,

untutored savages of the wilderness, and give them to enjoy the blessings of knowledge, freedom and religion. They are by no means insensible of the advantages our own country will derive from the removal from among us of a population, who, while here, are of necessity deprived of most of those privileges which give dignity to character, and awaken hope and ardor in the pursuit of virtues in common life, and who, when they may become numerous, will be found actuated by interests differing essentially from our own. In looking over the effects to be expected from success in this great and blessed enterprise, they rejoice to discover no one possible evil that can arise to themselves, their posterity, or their country; while from it naturally, as from a fountain, flow numerous and indefinitely increasing blessings to millions in Africa, if not in two continents of our globe.

Having showed, from clear facts, the practicability and certain success of the scheme of African Colonization in general, Mr. F. proceeded to show that what had been done by the whole American Colonization Society in many years, amounted to a smaller portion of property than had been granted to it by one single individual in Mississippi; that in one county, through the exertions of a single individual, more than twenty-five thousand dollars had been raised for this object; that many other citizens, in various parts of the State, were anxious to aid the Society in its operation, and were making arrangements for the purpose; that a late devise conferred upon the Society another large estate; and that a new expedition would sail for Africa in the course of the month of January next, with about one hundred emigrants, and that the Society now possessed on the coast of Africa a territory called Mississippi in Africa, where these emigrants would find on their arrival lands and houses fully prepared, not only for their reception, but yielding the fruits of industry and abundant means of subsistence.

Thus the Society possessed not only evidence of the entire practicability of their scheme; but also have the means both here and in Africa, requisite for accomplishing their objects. They have also, as they confidently believe, the cordial good wishes and co-operation of the wise and generous citizens of Mississippi, who have examined the subject in its political as well as moral and religious tendencies; and they rejoice especially in having enlisted in behalf of their enterprise the hearts and active exertions of the benevolent, and the fervent prayers of Christians of all denominations. With so many and such well founded grounds of hope, they approach their fellow citizens with confidence, and ask their aid in prosecuting a great, a philanthropic, and a wise endeavor to disseminate the blessings of liberty and religion abroad, and at the same time to give the highest security against possible injury from insurrections or otherwise at home.

In addition to other reasons for united exertions in this great and religious cause, the speaker urged that these colonies would be continued, even should they be abandoned by the friends of colonization in this country. The interest of slave traders would lead them, if possible, to obtain possession of the influence of these enlightened little colonies, by which more extensively to carry on their traffic in the blood and sinews of the children of the crushed and peeled land. The cupidity of commercial speculation would induce traders to take hold of and sustain

them, for purposes of profit and gain; and even abolitionists have, it is said, so far discovered the importance of these positions, as to have commenced arrangements for establishing, on the coast of Africa, some sort of business for profit, if not for philanthropic objects. But shall the bloody avarice of slave traders, and the mercenary hope of gain, be more successful and more persevering in sustaining African Colonization than the benevolent and patriotic sons of Mississippi? Forbid it honor—forbid it every patriotic emotion of the hearts of a noble people.

After Mr. Finley sat down resolutions were offered and sustained by able speeches by the Rev. Professor S. V. Marshall, of Oakland College, Rev. Z. Butler, of Port Gibson, (who in the course of his remarks related many touching incidents connected with the grants to the Society of two large estates, amounting to several hundred thousand dollars,) Rev. C. K. Marshall, of Vicksburg, Rev. J. Gallaher, of Missouri, Rev. S. G. Winchester, of Natchez, and Rev. Jas. Smylie, of Amite county, Miss. For the excellent and persuasive speeches of the gentlemen who addressed the meeting, we have no space, were they before us in the language of the speakers. Much less could we pretend to do them justice by any abstract we could give of their contents.

The united testimony of all was equally in favor of the course of the Society, and opposed to the strange and infatuated schemes of the abolitionists. The object of the agent being not to gain subscriptions or contributions, but to present the subject to the calm consideration of the people for their future reflection and deliberation, the meeting was closed by singing an appropriate hymn. From the whole, we doubt not the impression was highly favorable to the cause of colonization.

[From the *National Intelligencer*, December 13, 1838.]

The *American Colonization Society* held its twenty-first annual meeting on Tuesday evening last, in the Hall of the House of Representatives. In the absence of Mr. CLAY, President of the Society, Gen. MERCER, of Virginia, presided. The audience, we were pleased to see, was unusually large, especially of ladies, who filled nearly all the seats within the body of the Hall. We know not that we have ever been more gratified at any former anniversary of this interesting institution, than we were on this occasion—whether we regard the condition and prospects of the several colonies, as disclosed by the report of the Board of Managers, the interest and importance of the questions discussed, or the number, the earnestness and the eloquence of the addresses delivered. The reader will appreciate the interest of the occasion, when we mention that among those who addressed the meeting were Messrs. WISE and GARLAND, of Virginia, Mr. Z. C. LEE, of Baltimore, the Rev. Dr. BETHUNE, of Philadelphia, the Rev. Dr. SPRING, Dr. REESE, and Col. STONE, of New York, the Rev. Mr. COOKMAN, Mr. KEY, and the Rev. Mr. GURLEY, of Washington. The Society remained in session until past 10 o'clock, and then adjourned to 9 o'clock, Wednesday morning. A more particular account of its proceedings will be obtained for a future paper.

[From the *New Hampshire Observer*.]

COLONIZATION.

It is a matter of surprise what different views are often gained of the same subject; and upon no subject do the views differ more than upon colonization. Some speak of it as if it were the work of demons, while others style it the child of heaven-born benevolence. Those who condemn it, look at it merely as a forcing measure, designed to drive away the colored man from this to another country; and this for the purpose of binding the slaves more securely in hopeless bondage. While those who approve, regard it as a benevolent project, calculated to give freedom and equal rights to many of those who otherwise would have remained in slavery; and never have risen from their degraded condition. Those who approve, extend their views further than simply to the removal of a few hundreds or a few thousands of Africans to another land: were this the whole of the project; did they embrace no more in their field of vision, than what could be achieved by the removal of the comparatively small number transported by the Society, then, indeed, would their plans be limited, and their purposes futile.

But they have larger projects: they regard the plantation of colonies on the shores of Africa, as connected with the highest welfare of Africa itself. These colonies established and fostered there, produce great effect in checking the slave trade. The very spot where the colonies are planted, was once the seat of the slave factories: but now for nearly three hundred miles on the coast, the slaver does not dare enter to transact his inhuman business. And every effort made in Africa to arrest the cruel traffic, operates both on slavery there and here. The natives there are induced to think of the enormity of the transaction, and eventually they will array themselves against it. And while these things are done there, the report strikes upon the ear and touches the conscience of the slaveholder here.

And such, too, is the influence of every cargo of emigrants sent from this land to that. Attention is awakened to the subject. Slaves are acknowledged to be men and are made free. They go there to assume a rank denied them here. And when the slaveholder sees what is done he feels that more should be done; that he too should do something in favor of the men, a part of whom thus sail from a country of slavery to one of freedom. This effect must be produced, because slaveholders have consciences which speak out at such a time; and the effect is greater on them than it would be for a thousand persons to rise up and call them thieves, robbers, and the like. Against these attacks he is fortified; but against the influence of that he has no shield.

But the benevolent colonizationist has another and more exalted object in view—he seeks the moral, mental, and religious elevation of Africa itself, and of the descendants of Africa. From all accounts, the infant colonies of Africa have taken a stand above the natives; and though the elevation of any degraded people is a work of time, still these colonies are rising much above the Africans here, as well as above the Africans there. The line of distinction, drawn so tight against the colored man here, is broken there. It is not denied but he may rise here; but he rises against mountains of obstacles. There, these obstacles are removed—and he is a freeman as truly as we are freemen on this soil.

But, however much we may desire to see him as free and blessed in this land, it will not soon be done. The obstacles in the way will not be removed for a long time.

But the religious condition of Africa is to be improved by this enterprise. We would by no means intimate that the emigrants or the colonists can effect this desirable object: but the planting of the Colony there becomes a medium for the introduction of the missionary to the natives; and, in this way, the Colony becomes a spiritual blessing to Africa. Moreover, the Colony itself presents as religious and consistent an example as is to be found in this land. Few vices are prevalent. And the natives are beginning to feel the influence of these things. The latest accounts from persons qualified to give information are highly favorable to the prosperity and prospects of the Colony.

The friends of the cause in this country perceive fresh inducements to use exertions to promote it: they believe that all efforts of this kind are tending to the elevation and liberation of the slaves; and for that reason they favor it. Their motives are good: their acts like those of the good Samaritan, taking up the crushed and wounded, and imparting needful assistance. If others differ from them, they probably differ honestly: both are aiming at the same results: both desire the elevation of the African race, and universal freedom.

[From the New Orleans Observer.]

COLONIZATION.

MR. EDITOR: At one of the highly respectable literary institutions of one of the Atlantic States, two intelligent and industrious colored young men are now pursuing their studies with a view to become missionaries to Africa. They are, if I am rightly informed, yet nominally slaves, and belong to a wealthy planter in one of the Southern States, by whom they were instructed in their primary education, and by whom they are both regarded as being hopefully pious, and possessed of a respectable capacity. Not only does he thus give up his claims upon their services, but is paying the expenses of their education, in the hope that they may hereafter become the instructors in knowledge and religion of the natives of their father land.

It was my privilege not long since to read several of the letters received from them by their master. Some of these which were written immediately upon their arrival, showed, that while yet at the South they had learned to write with facility, and with good sense. All the letters indicate as strong an attachment for their master and his family, as we expect to find in youth of similar ages among the refined and intelligent of the whites. In all their letters they feelingly ask the prayers of their friends, especially when they go up to the 'sanctuary;' by which I learnt upon inquiry, they meant a place of worship upon the plantation, where there is a Sabbath school, and regular religious instruction every Lord's day. Such a spirit of piety, gratitude and anxiety, to improve in knowledge, breathes through the whole of their letters, as must be pleasing to every one who appreciates religious excellence.

A letter from a gentleman who superintends their education, was also shown me. His inquiries in relation to their religious state and the prospects of their becoming useful to the cause of righteousness,

resulted in a conviction highly favorable to them and a pleasing trust that the labor and care bestowed would be well applied. When, however, he asked if they were perfectly contented, one of them hung down his head and the other wept. He asked why they felt sad; they answered together, 'we shall never see our dear master again.' When the gentleman informed them that his sons were sent away from home to college, and when they went they wept, and that they would be permitted to visit their master again, they were comforted and cheerfully resumed their studies, which at that time were the higher departments of geography and arithmetic.

Perhaps you will inquire what does the master intend to do with these young men? I have already said, his purpose is, as far as human instrumentality can go, to prepare them to go as missionaries to Africa. Whether he has rightly judged of their piety, or other parts of their character, cannot now be known. But that his intentions are benevolent towards them, and the benighted nations of Ethiopia, no judicious man can doubt—and for the entire success of the enterprise, every friend of missions will fervently pray.

Of the further views and habits of the kind owner of these young men, I have no definite knowledge, yet from some occasional remarks of those who are familiar with him, and his domestic arrangements, I am persuaded that he rest of his servants also receive much moral and religious instruction from the personal attention of their master, and others fully competent to the office. His, the silent labor of love, that proclaims not his own glory, but which in due time will appear to have been guided by wisdom and benevolence.

Yours, in bonds, &c.

A COLONIZATIONIST.

AFRICA'S LUMINARY.

Prospectus of a paper to be denominated "*Africa's Luminary*," and published semi-monthly at the office of the Methodist Episcopal Mission Press, Monrovia, Liberia.

MESSRS. EDITORS: The Board of Managers of the Missionary Society of the Methodist Episcopal Church, having at last succeeded in obtaining a printer, to be connected with the Liberia mission, and having resolved at their meeting on the 14th inst., that on the superintendent of that mission shall devolve the editorial department of such publications as may be issued from their press at Monrovia, I take the liberty of requesting a place in one of the columns of the *Christian Advocate* for the purpose of informing our friends throughout the U. States, that Providence permitting, as soon after our return to Africa as practicable, we design publishing on the first and third Fridays of every month, a paper of the medium size, neatly printed, to be entitled '*AFRICA'S LUMINARY*,' to be devoted to religious intelligence, researches into the manners and customs of the tribes in Western Africa, some accounts of the geology, mineralogy, and botany of the country, as well as its natural history, and especially the prospects and success of the Liberia mission. To this, it is considered, may be profitably added, from time to time, some account of the different settlements in Liberia, their climate, population, agriculture, commerce. &c.

I feel confident that but little need be said to recommend such a periodical to the patronage of the friends of Africa. It must appear evident

that a great deal, useful and interesting, may be constantly gathering in a field like that, which we can neither communicate in our private correspondence, nor yet embody in our annual report of the Liberia mission. How interesting, then, to have such a messenger from Africa, bringing occasionally news of her degraded children, and of the success of the Gospel among them; exhibiting her claims on the Christian community of the U. States, and thus constantly reminding them of the great field which invites their cultivation. As we anticipate, with good grounds too, that we shall have many subscribers among the citizens of Liberia, a department of our paper will be devoted to foreign intelligence, in which selected extracts from the American periodicals will be published for their accommodation. Thus we trust a mutual interest will be felt at home and abroad.

It will be impossible for us to secure a punctual delivery of the *Luminary*, inasmuch as opportunities to this country are not very regular. But we promise, with divine aid, to let slip no opportunity of forwarding the numbers on hand, in which case our friends here will be similarly situated with us in reference to the receipts of our American papers. It is highly gratifying to us to add that in this respect, however, there will be in future increasing facilities, as a regular packet between New-York and Liberia is about to be established.

TERMS.—The *Luminary* will be published at \$2 per annum, payable in advance. American subscribers will please pay to the Rev Thomas Mason, to whom all the papers will be sent, carefully marked and boxed up. As our printing establishment will greatly increase the expenditures for the Liberia mission, we must charge \$2 50 for our paper, if not paid for within six months, and \$3, if not paid till the close of the year.

A number of surplus papers will be generally on hand at No. 200 Mulberry street, New York, care of Mr. T. Mason, to whom application can be made.

In presenting this subject to our friends we wish those who intend to patronise our paper to send in the names of subscribers, post-offices, towns, counties, and states, in a line to the subscriber, (remember, *post-paid*.) at 200 Mulberry street, New York, and on the receipt of the first number of the paper we shall consider the subscription to commence.

New York, November 15, 1838.

JOHN SEYS.

CONTRIBUTIONS

To the American Col. Society from Oct. 20, to Nov. 20, 1838.

Gerrit Smith's Plan of Subscription.

E. F. Backus, Philadelphia, his 8th instalment,	\$100
Jasper Corning, do. his 10th instalment,	100
Female Auxiliary Society, Georgetown, D. C., its 9th instalment,	100

Collections from Churches, &c.

Leesburg, Va., Episcopal Church, Rev. Geo. Adie,	12 25
Episcopal Methodist do., Rev. Samuel Keppler,	10
Northampton, Mass., by Rev. R. R. Gurley,	24 12
Norwich, Conn., Methodist Church, by do.	10 60
Xenia, Ohio, Associate Church, Rev. A. Herron,	6 25
Episcopal Methodist do., Rev. Sol Howard,	6 20
Associate Reformed do., Rev. Jas. R. Bonner,	7 05

Donations.

Lebanon, Con., from a Friend, to Rev. R. R. Gurley,	5
Mansfield, do. do. do.	1
Norwich, do. W. A. Buckingham, do.	10

Carried forward, \$392 47

	Brought forward,	\$392 47
St. Johnsbury, Vermont, J. P. Fairbanks \$2, Dea. Luther Clark \$1,		3
Springfield, Massachusetts, by Rev. R. R. Gurley,		44 11
Washington City, Hon. Henry Johnson,		50
Xenia, Ohio, Saml. Galway, John Vaneaton and James Gowdy, each \$10,		30

Auxiliary Societies.

Green County, Ohio, Female Society, Mrs. Miller, Tr.		80
Virginia State Society, B. Brand, Tr.		214

Life Subscribers.

Norfolk, Va., Walter Herron,* by Mr. Pollard,		30
Edward S. Pegram, do.		30
William D. Johnson, do.		30
Xenia, Ohio, Rev. Hugh M'Millan, by his congregation,		30

Legacies.

The late Mrs. Sotheron, of Georgetown, D. C.		25
Miss Mary Morton, sister of Mrs. Sotheron,		10
John Salmon, by his Ex'r. Dr. James Warren,		426 97

 1395 55
Receipts of the Rev. Thos. B. Balch, Agent for the State of Virginia.

Collection in Martinsburg Presbyterian Church,		\$6 50
Romney do		12 65
Methodist Church, Winchester,		21 72
Episcopal do. do.		5 73
from Ladies of Winchester,		4 89
from do. do, by Miss Mary Bush,		25
Free Church, Harper's Ferry,		4 68
Presbyterian do., Charlestown,		16 05
Episcopal Methodist Church, Leesburg, (where a collection had recently been taken)		4 25
From the Auxiliary Society of Jefferson,		40
Donation from Warner Taliaferro,		20
J. Baker and Strother Jones, \$10 each,		20
John Smith, J. L. Fant, Dr. Withers, Mr. Clarke, R. H. Henderson, Dr. Maffit, and Mrs. Rozzell, \$5 each,		35
B. Day \$2.50, C. Kemper \$2, Dr. Yates \$1.50,		7
Patterson Creek \$2 35, Donation \$2,		4 35
A. K. Kemper, J. H. Diggs, C. M'Cormick, Dr. Beale, E. N. Robertson, W. Shaclett, Mr. Smallwood, and Mrs. Stephenson, \$1 each,		8
from several others, smaller sums,		3 75
		<hr/> 233 58
		\$1,634 13

African Repository.

John P. Crump, Miss Landonia Randolph, and Miss Lucy Paine, \$2 each,		6
E. & F. Fairbanks, St. Johnsbury Plains, Vermont,		4
D. Parnham, Newport, Md,		2
Rev. Wm. Matchett, agent,		10
Job Squirer, Rahway, N. J., (through whom were also received the following sums,)		16
R Hartshorn, Rahway, N. J.,		12
Wm. Edgar, Dr. L. J. Laing, do. \$5 each,		15
H. R. Lee \$6, Timothy Ross \$1.68, J. Freeman \$1, J. O. Lafbery \$1,		9 68
R. Marsh and James B. Laing \$2 each,		4

* Since making this subscription Mr. Herron died, and bequeathed to this Society one thousand dollars.

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Resolutions of the Board.

The following Resolutions in regard to a distribution of the African Repository and Colonial Journal, have been adopted by the Board of Managers.

Monday, December 22, 1828.

Resolved, That after the 1st of March next, the African Repository shall be sent to all such Clergymen as have this year taken up collections on or about the 4th of July for the Society, and shall be continued to them as long as they shall continue annually to take up collections.

Resolved, That all the subscribers on the plan of Gerrit Smith, Esq. shall be also entitled to the work.

Resolved, That all Life Members of the Society shall, if they request it, be entitled to the work for the period of three years.

Resolved, That every Annual Subscriber to the Society of ten dollars or more, shall also be entitled to the Repository.

Resolved, That the Repository be sent to the Superintendent of each Sunday-School, which may annually take up a collection for the Society."

NOTICE.

It is requested that all collections, donations, or subscriptions to the American Colonization Society, be transmitted by mail, if no private opportunity offers, to JOSEPH GALES, Sen'r. Esq. Treasurer of the Society, Washington City; with whom the collecting Agents of the Society will also correspond. With the collections in the churches, the Society expects to receive the names of the Clergymen of the several congregations in which they were made.

All communications, relating to the general interests of the Society, or the Editorial Department of the Repository, to be directed to R. R. GURLEY, Secretary, Washington.

All communications, relating to the pecuniary concerns of the Repository, to be directed to JAMES C. DUNN, Washington, D. C.

Agents for the African Repository

Travelling Agents.

C. W. James, of Cincinnati.
Rev. Wm. Matchet.

Joshua Humphrey,
Dr. Ezekiel Skinner,
Thos. L. Jones,

NEW YORK—*New York City.*
John H. Eaton, 69 Beekman st.
Albany.

Ebenezer Watson.

PENNSYLVANIA.—*Philadelphia.*
E. Brown, 51 South 5th Street.

MAINE,
Rev. Asa Cummings, *Portland.*
J. Holway, *West Machias.*

MASSACHUSETTS.
Oliver Parsons, *Salem.*

CONNECTICUT

W Stebbins, 107 Chapelst. *New Haven.*
D. F. Robinson and Co. *Hartford,*

NEW JERSEY.

John Kinney, Jr. *Belvidere.*

VIRGINIA.

Benjamin Brand, *Richmond*

MARYLAND.—*Baltimore*

Samuel Young.

NORTH CAROLINA.

Dr. Wm. H. Williams of *Raleigh.*
John C. Ehringhaus, *Elizabeth City.*
Nathan Winslow, *Newby's Bridge,*

MISSISSIPPI,

Rev. Wm. Winans, *Centreville.*

OHIO,

E. Easton, *Cincinnati.*

LIBERIA—*Africa.*

James Brown, *Monrovia.*

COUNTED P. 8

The African Repository

Can now be had, from its commencement, on application to the Publisher, Washington City, either bound or in numbers; several numbers having been reprinted.

Plan of Gerrit Smith, Esq.

This Gentleman has proposed to raise \$100,000, for the Society, in ten years, by securing 100 subscribers, who will pay \$100 annually, during that time. The following have already subscribed.

Gerrit Smith Peterboro' New York,
Jasper Corning, Charleston, S Carolina,
Theodore Prelinghuysen, New Ark, N J
John T Norton, Albany, N Y
E F Backus, New Haven Connecticut,
A gentlemen in Mississippi,
Matthew Cary, Philadelphia,
William Crane, Richmond Virginia,
Fleming James, do
A Friend in Virginia,
Rev Ebenezer Burgess, Dedham, Ms,
Mrs M H Carrington Mrs Ann Fontaine } \$100 annually by
Wm A Carrington, P S Carrington, } equal contributions
Gen Edward Carrington, and Walter C. Carrington.
A few Gentlemen near Oak Hill, Fauquier county Va.
Robert Ralston, Philadelphia.
Elliot Cresson, do
Robert Gilmore, Baltimore.
George Burwell, Frederick county Va.
Association of 20 persons in Rev Dr Meads Parish, Frederick county Va
Hon Edward M'Gehee, Mississippi.
Rev Dr James P Thomas, Louisiana.
Four Young Gentlemen in Alexandria, D. C.
The Aux Col Society of Georgetown D. C
A friend in Fredericktown, Md,
Another Subscription on the plan of Gerret Smith, in Bishop M a
Congregation, Fraderick county Va,
John Gray Fredericksburg, Va.
Solomon Allen, Philadelphia, Pa,
Cortland Van Rensselaer, Albany N. Y.
Female Col Society of Georgetown. D. C,
Gen John Hartwell Cocke of Virginia
Thomas Buffington, Guyandott, Va,
Judge Burnett, of Ohio,
Nicholas Brown, Providence R. I.
An association of Gentlemen in Kenhawa co, Va
Jacob Towson of Williamsport, Md.
E. C. Delavan, Albany, New York
Thomas C Upham, Brunswick: Mai
Hon T Emerson, Windsor Vermont,
Judge Porter, of New Orleans,
Judge Workman, do
John McDonogh, do
Auxiliary Colonization Society, Wilmington Delaware,
Hon John Ker, of Louisiana,
John Linton, do
D I Burr, Richmond Va,
Auxiliary Colonization Society, Hampshire county Massachusetts,
Thomas Napier, Northampton Massachusetts,
John S Walton of New Orleans,
Auxiliary Colonization Society, of Portland Maine,
Auxiliary Society of Essex coun'y New Jersey,
Archibald McIntyre, New York,
Presbytery of Mississippi,
Rev Charles W Andrews, Frederick county Va

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